Third Annual Report of the Council of Church Boards of Education in the United States of America

1913-1914

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National Council of the Churches of Christ in the U.S.A. Commission on Higher Education

THIRD ANNUAL REPORT

OF THE

Council of Church Boards of Education

IN THE UNITED STATES
OF AMERICA

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Officers and Members of the Council of Church Boards of Education.

OFFICERS

President—The Rev. F. G. Gotwald, D. D., Secretary Board of Education of the Evangelical Lutheran Church (General Synod) 218 E. Market St., York, Pa.

Vice-President—Dr. R. L. Kelly, President Board of Education of the Five Years Meeting of the Society of Friends, Earlham College, Richmond, Ind.

Secretary—Mr. R. D. Kyle, Secretary Board of Education of the United Presbyterian Church, 310-311 Searles Bldg., Monmouth, Illinois.

Treasurer—Dr. Joseph W. Cochran, Secretary Board of Education, Presbyterian Church, U. S. A. 511 Witherspoon Bldg., Philadelphia, Penn.

MEMBERS

Rev. J. G. Gebhard, D. D., Secretary Board of Education of the Reformed Church, New York City.

Rev. J. A. W. Haas, D. D., President Muhlenberg College of the Evangelical Lutheran Church (General Council), Allentown, Pa.

Rev. E. S. Tead, D. D., Secretary Board of Education, Congregational Church, Boston, Mass., 612 Congregational House, 14 Beacon St.

Rev. William G. Sargent, Secretary Department of Education, American Christian Convention, Providence, R. I.

Rev. F. W. Padelford, D. D., Acting Secretary Board of Education of the Northern Baptist Convention, Boston, Mass., 501 Tremont Temple.

Rev. Ernest D. Burton, D. D., University of Chicago, Baptist (North), Chicago, Ill.

Rev. William E. Gardner, Secretary General Board of Religious Education, Protestant Episcopal Church, New York City, 281 4th Ave.

Rev. Elias Thompson, President Board of Education of the Reformed Church, New York City.

Rev. Stonewall Anderson, D. D., Secretary of Board of Education of the Methodist Episcopal Church, South, Nashville, Tenn., 810 Broadway.

President Miner Lee Bates, Hiram College, Hiram, Ohio, Secretary College Association of Disciples of Christ.

President Hill M. Bell, Drake University, Des Moines, Iowa, Disciples of Christ.

Rev. J. W. Horine, D. D., Secretary Board of Education of the Evangelical Lutheran Church (General Council), Philadelphia, Pa., 1909 N. 12th St.

President Rufus M. Jones, Harverford College, Haverford, Pa. Of the Five Years Meeting of the Society of Friends.

Rev. Robert Mackenzie, D. D., Secretary College Board of the Presbyterian Church, U. S. A., New York, N. Y., 156 6th Ave.

Rev. Thomas Nicholson, D. D., Secretary Board of Education of the Methodist Episcopal Church, New York City, 150 5th Ave.

Rev. Alonzo J. Turkle, D. D., Vice-President Board of Education of the Evangelical Lutheran Church (General Synod), Pittsburgh, Pa.

Dr. R. L. Kelly, President Board of Education of the Five Years Meeting of the Society of Friends, Earlham College, Richmond, Ind.

Rev. H. H. Sweets, D. D., Secretary Board of Education of the Presbyterian Church (South), Louisville, Ky., 122 4th Ave.

Rev. James E. Clarke, D. D., Associate Secretary College Board of the Presbyterian Church, Nashville, Tenn.

Rev. Richard C. Hughes, D. D., Secretary for University Work of the Presbyterian Church in the U. S. A., Madison, Wis.

Rev. J. A. W. Haas, D. D., President Muhlenberg College, of the Evangelical Lutheran Church (General Council), Allentown, Pa.

Rev. J. G. Gebhard, D. D., Secretary Board of Education of the Reformed Church, New York City, 25 East 22nd St.

Third Annual Meeting of the Council of Church Boards of Education.

Hotel Raleigh, Washington, D. C.
January 13-14, 1914.

The annual meeting of the Council of Church Boards of Education was called to order at ten-thirty by President John G. Gebhard, of the Board of Education of the Reformed Church. After prayer by the President, United States Commissioner of Education, Philander P. Claxton, of Washington, was introduced, who had invited the Council to meet in Washington and had made provision for the meetings of the Council.

Commissioner Claxton welcomed the members of the Council to Washington because, said he, "The Bureau of Education of the United States is as much interested in the schools represented by this Council as in the state-supported schools. This interest is based upon the principle that there is no such thing as a private school in the United States. It makes no difference whether the money for the support of a school is collected by church offerings or through the tax collector's office, a school is essentially public and, as such, is of interest to the state.

"The church has been the leader in educational development at the time when the state was unable and unwilling to pay the large cost for education. Honor should be given the church for its splendid formative work in education during the time the state was occupied in building up its political relations.

"The Protestant churches have, to a remarkable degree, been interested in public education and they were the ones who paved the way for the elementary, secondary and higher education in the United States. The resources of the church for education are greater than those of the state both in regard to the amount of funds invested and in the time given to instruction. It is indeed a happy thing that the church is as deeply interested

in education as to maintain national agencies known as boards. We can serve God only by serving our fellowmen. And there is no better way to serve our fellowmen than to instruct them in those principles of human betterment and well-being of body, mind and soul recognized alike by all true teachers."

In response to the address of welcome by Commissioner Claxton, President Gebhard said, "This Council seeks to establish two fundamental principles, first, that an education that is of benefit to the church and the state must be rooted and grounded in righteousness. Unsanctified knowledge is a curse to men. The only real knowledge is the truth of God in Jesus Christ. Second, nothing can succeed that is left to take care of itself. We must seek out the way to bring religious education to all the youth of the country. Hence we must federate in some such council as this and mass the forces of christian education if we would be true to church and state."

Dr. Nicholson of the Methodist Board of Education offered the following resolution which was unanimously adopted:

RESOLVED, That this Council of Church Boards of Education recognize the very great value of the work of the Bureau of Education and the wise as well as aggressive policies of the present Commissioner of Education, Hon. P. P. Claxton. The series of bulletins recently issued forms only one illustration of this fine service. We know from various sources that the department is greatly hampered for lack of adequate funds, therefore,

RESOLVED FURTHER, That we request the President of this body to appoint a committee of three to frame appropriate resolutions expressive of the judgment of this Council that Congress should be very liberal in its appropriations to this Bureau and we also request said committee when appointed to co-operate in any legitimate way in securing such appropriations.

The roll call followed, the following members of the Council being present:

REPRESENTATIVES	CHURCH
Rev. E. S. Tead, D. D., Secretary	Board of Education, Congregational Church, Boston, Mass.
Rev. F. W. Padelford, D. D. Secretary	Board of Education, Northern Baptist Convention, Boston, Mass.
Rev. Elias Thompson, President	Board of Education Reformed Church, New York.
Rev. J. G. Gebhard, D. D., Secretary	Board of Education Reformed Church, New York.

President Hill M. Bell	Drake University, Des Moines, Iowa, Disciples of Christ.
Rev. E. P. H. Pfatticher, D. D., President	Board of Education, Evangelical Lutheran Church (General Council) Phila., Pa.
Rev. J. W. Horine, D. D., Secretary	Board of Education, Evangelical Lutheran Church (General Council) Phila., Pa.
Rev. Thomas Nicholson, D. D., Secretary	Board of Education, Methodist Episcopal Church, New York, N. Y.
Rev. Alonzo J. Turkle, Vice-President	Board of Education Evangelical Lutheran Church (General Synod) Pittsburgh Pa.
Rev. F. G. Gotwald, D. D., Secretary	Board of Education Evangelical Lutheran Church (General Synod) Pittsburgh Pa.
Rev. Joseph W. Cochran, D. D., Secretary	Board of Education, Presbyterian Church, U. S. A., Philadelphia. Pa.
Rev. R. C. Hughes, D. D., Sec'y Univ. Work	Board of Education, Presbyterian Church, U. S. A., Philadelphia. Pa.
Rev. James E. Clarke, D. D. Associate Secretary	College Board, Presbyterian Church U. S. A., Nashville, Tenn.
Rev. C. H. French, D. D., Associate Secretary	College Board, Presbyterian Church. U. S. A., Nashville, Tenn.
Mr. Ralph D. Kyle, Secretary	Board of Education, United Presbyterian Church, Monmouth, Ill.
Dr. R. L. Kelly, President.....	Board of Education Five Years Meeting Society of Friends, Earlham College, Richmond, Indiana.
Rev. H. H. Sweets, D. D., Secretary	Board of Education, Presbyterian Church (South) Louisville, Ky.

The following members of Boards of Education were present by invitation of the Council:

Rev. Charles Wadsworth, Jr., D. D., President, Board of Education of the Presbyterian Church, U. S. A., Philadelphia, Pa.

Frederick Albrecht, Esq., Akron, Ohio, Evangelical Lutheran Church (General Synod).

Rev. M. Rhodes, D. D., St. Louis, Mo., Evangelical Lutheran Church.

Rev. M. J. Kline, D. D., Altoona, Pa., Evangelical Lutheran Church.

Rev. E. E. Blint, D. D., Leechburg, Pa., Evangelical Lutheran Church.
R. B. Wolf, Esq., Frederick Bldg., Pittsburgh, Pa., Evangelical Lutheran Church.

A telegram was received from the Rev. William E. Gardner, Secretary General Board of Education, Protestant Episcopal Church, New York City, announcing that illness prevented his being present. On motion he was excused.

The invited members of the various boards were invited to sit with the Council and to have the privileges of the floor.

The minutes of the previous meeting were approved as printed in the Annual Report.

The Secretary reported that he had printed and distributed 5,000 copies of the Second Annual Report, the Boards having taken from 1,000 down to 50 and paid for them at the rate of four cents per copy.

As Treasurer the Secretary reported receipts from annual dues $75, miscellaneous expenses including cost of holding the Cleveland meeting, telegrams, postage, preliminary expenses in arranging for Washington meeting, printing of programs, etc., $79.46 leaving a deficit of $4.46.

Reports were accepted and adopted.

The speakers for the meeting, President Henry Lewis Smith of Washington and Lee University, Lexington, Va., President Edwin S. Capen, D. D., of the Kennedy School of Missions, Hartford, Conn., and Mr. Thomas Evans were invited to sit in the Council and take part in the proceedings.

A paper was presented by the Rev. James E. Clarke, setting forth the desire of the Presbyterian college presidents to secure a conference of all presidents of Christian colleges in the country was referred to the Executive Committee.

The report of the Committee on Secondary Schools was presented by President R. L. Kelly and is printed in this report.

The discussion of the paper was led by Commissioner Claxton who stated that 23 per cent of the youth of this country secure a high school education in whole or in part, a remarkable development since 1890 when the number was only 7 per cent. In certain states 50 per cent of the population has attended high school. We are beginning to understand that children must have more than an elementary education.

"The day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum."

The Rev. Wilbur F. Crafts, Ph. D., Superintendent of the International Reform Bureau, spoke on the Australian Plan of Bible reading in schools, limited to selections previously agreed upon, and presented a modification of this plan in chapel readings for each week on one topic, and all from the Old Testament, but bearing on the New Testament international lesson used in the majority of Sunday schools. He expressed hope that as the Catholics and Jews were both issuing a new English translation of their Bibles, the printing of these selections in parallel columns from these two new translations, and the American standard revised, might create fresh interest in Bible studies among high school pupils and college students, and might help to put the unifying of these three groups of people in some plan of Bible reading.

The following resolution was adopted:

RESOLVED, That a special committee be appointed on the reading and study of the Bible in schools and colleges for the purpose of surveying the entire field of the relation of Bible instruction to public education, with view to the presenting of a constructive report to this Council on available compilations of scripture for school readings and also on voluntary Bible courses such as those of the student departments of the Christian Associations.

RESOLVED FURTHER, That the Rev. Wilbur F. Crafts, Ph. D., be requested to co-operate in this work.

The President appointed the following committee:—Drs. J. W. Cochran, F. G. Gotwald, Thomas Nicholson, William E. Gardner, and Elias Thompson.

At the recess hour the Conference dined in a private dining room of the Raleigh Hotel.

On motion the following resolution was adopted:

RESOLVED, That the Committee on Religious Work in State and Denominational Institutions be divided and that two new committees be appointed as follows: A Committee on Religious Work in State Institutions; a Committee on Religious Work in Denominational and Independent Institutions.

The Committee on Comity and Co-operation, the Rev. E. S. Tead, D. D., chairman, reported progress.

The Rev. Dr. F. W. Padelford presented a request from the Baptist Board of Education as follows:

"The Chairman and Secretary of the Board of Education of the Northern Baptist Convention, on behalf of said Board respectfully petition the Council of Church Boards to consider the question of calling a conference, representing all parties interested, to consider the educational situation in the State of Iowa with a view to possible readjustment of educational forces, in the state."

ERNEST D. BURTON, Chairman.
FRANK W. PADELFORD, Secretary.

Following this request Dr. Nicholson presented the following which was adopted:

"In response to the request coming to us from the Board of Education of the Northern Baptist Convention, through Dr. Padelford, and in consideration of the exceedingly complex and difficult problem of the number and relation of the institutions of higher education in the State of Iowa, we request the Executive Committee for the coming year to plan and arrange for a conference of representatives of all the collegiate insituations and the church board of education concerned, including if possible the state colleges and universities, to consider the adjustment refunctioning or other feasible functioning of said institutions with the purpose of working out a plan which shall lessen or do away with unnecessary duplication, competition or friction. We express the judgment that the time is opportune and the necessity imperative for adjustment with a view to a unified educational program which shall include proper recognition of each of the factors now contributing to higher education in Iowa."

The report of the Executive Committee to which was referred the recommendations of the Committee on Relations with other Bodies was then presented, recommendations 1, 3 and 4 being adopted as follows:

1. We recommend that our organization for the present at least, keep its independence, rather than affiliate with any other organization.
3. We recommend the formation of a finance Committee, said committee to prepare a budget adequate to the policy which may be adopted here and to take the initiative in raising the same.
4. We recommend that a committee of five be appointed on Policy and Program, and that they be requested to make at least a preliminary report before the final adjournment of this meeting.

Recommendation 2 referring to the request of the Presbyterian College Union was referred back to the committee.

President Henry Lewis Smith, D. D., President of Washington and Lee University, delivered an address on "Religion in the Curriculum of the Church College." He said in part:

"The aim of the church college is of controlling importance. What should be the product of such a college? No two

presidents seem to be of the same mind with reference to aim, but the question as to plans and specifications for the building of the characters of graduates are of immense importance to the college.

"What is the typical product of the church college? Some believe it to be the Christian minister, others the scholar, but the ideal Christian citizen is, in the last analysis, the typical product. In him power and culture are fused into one through a vital religious experience. All other questions are determined by this consideration. The business of the church college is wider than that of training the intellect. It is the training of the whole man.

"There can be no religion as such in the curriculum. There can be religious instruction in the curriculum but behind it must be the religious life of the college which is of even more importance.

"The average religious instruction found in curricula is of doubtful value. Students enjoy the snappy courses in the Bible given Monday mornings before the actual business of the college is begun for the week. In some colleges this weekly Bible lesson is little better than a farce.

"A two years course in the English Bible is suggested. Make it as difficult as any course in the college. Study by all means the Bible itself. Condition the student for failure in this course as rigidly as you would in any other. Follow this with two years in Christian psychology and philosophy.

"Make such a course compulsory and not elective. The only way to add to this religious instruction the formative elements that make for religious character is to actually build the Bible into the lives of the students.

"Of prime consideration is the personality of the teacher. Christ the great Teacher, radiated and incarnated the truths He taught. A teacher with such radio-activity is harder to find than the discovery of a real college president.

"The fitness of such a man is to be judged according to the following qualifications. He must be sincere, strong, broad, loving and spiritual. Get such a man no matter what it costs.

"The atmosphere of the college must be essentially religious. The rigidity of church control has no relation to the vitality of the religious atmosphere of a college. The personality of the faculty is only half the battle and the personality of the president is the other half."

The Rev. Dr. E. S. Capen, President of the Kennedy School of Missions, Hartford, Conn., presented a paper on "Preparation for Missionary Service" printed in this report.

The Rev. Dr. Thomas Nicholson delivered an address on "Church and Public Education" closing the conference for the day. A portion of this address is printed in this report.

In the evening a public meeting was held in the First Congregational Church, the topic discussed being "Education for Christian America." The speakers were the Hon. Thomas R. Marshall, Vice-President of the United States and the Hon. Thomas Sterling, Senator from South Dakota.

9:00 A. M., Wednesday, January 14th.

The Conference re-assembled, devotions being conducted by the Rev. Dr. Alonzo Turkle.

The report of the Committee on Work in State Institutions was then presented by the chairman, the Rev. Dr. Richard C. Hughes, Secretary for University Work, Board of Education, Presbyterian Church U. S. A., the substance of which is printed in this report.

A paper was presented by Mr. Thomas Evans, secretary of the Christian Association of the University of Pennsylvania, which, on motion, was ordered to be printed in the report.

The Executive Committee presented the following supplementary report, worked out by Mr. Evans in consultation with the Committee on Religious Work in State Universities:

RESOLVED, That this Council appoint the following committee: Drs. Joseph W. Cochran, F. W. Padelford, R. C. Hughes, and F. G. Gotwald, to confer with the authorities of the various educational institutions and with the Student Association authorities with regard to religious influences and work among students. We express our general sympathy with the following statement of principles:

I. This Council of Church Boards of education, by virtue of its constitution, should be advisory to and should strive to unite the various Christian movements on behalf of students including:

The Church Student Pastor Movements.
The Student Y. M. C. A. and Y. W. C. A.
The Chapel Activities of University Corporations.
The Church Societies.

II. National church boards should be encouraged to place in the field special supervisory secretaries who would have direct supervision over their own representatives in local organizations, and would investigate the work which is being done for their own students in institutions

where they do not have special representatives. These boards should also send their national recruiting officers for the ministry at home and abroad, social service and evangelism into the local institutions to work with the students through the Clearing-house Association.

III. Local churches in university communities should be equipped for student work, and should accept as affiliated members all students of their own communion who attend the university and provide for their proper pastoral care while they are in the university.

This Council while recognizing the need of pursuing different policies based upon local conditions at each university center, affirms its unalterable conviction that pastoral care of students, leading up to contact with the local church, is absolutely necessary to the success of the movement and the spiritual welfare of the student body.

IV. The churches should be represented in a university by a Clearing-House Association constituted somewhat as follows:

(1) The membership to consist of all evangelical church members of the institution.

(2) The Board of Control to be churchmen representing the different communions which enter the organization.

(3) The employed staff to be church representatives appointed by the proper church authorities in consultation with the Local Board, and supported by the denominations and the Local Board, together with such others as may be chosen and supported by the Local Board.

(4) This internal organization should have a men's and women's department affiliated in some democratic way with the American Y. M. C. A., Y. W. C. A. and the World's Student Christian Federation.

(5) The Local and National Staff should be college men especially adapted to student work, with theological training and church experience if possible, and in most cases ordained clergymen. The national leaders should be capable of ranking with bishops and other leaders of the church.

The report of the Committee on Interdenominational Campaigns, James E. Clarke, D. D., chairman, was accepted and adopted being found in this report.

Dr. Kelly presented the following resolution which on motion was adopted:

RESOLVED, That paragraph 1. of By-Law 1. be amended to read as follows: "An Executive Committee of six consisting of the President, Vice-President, Secretary, Treasurer and two other members elected at the annual meeting."

A supplementary report of the Executive Committee on publicity was referred to the new Committee on Policy and Program.

On vote the Special Committee to which had been referred the question of a Universal Day of Prayer for Schools and Colleges secured the reconsideration of the question and the passage of the following resolutions:

RESOLVED, That the question of a Day of Prayer for Schools and

Colleges and the youth gathered therein be referred to a Conference Committee appointed by the Council with the request that they confer with the officers of the World's Christian Student Federation and notify the various boards of the date agreed upon. This Council approves the third Sunday of February as the Universal Day of Prayer, the preceding week to be observed as Education Week.

H. H. SWEETS,
E. S. TEAD,
R. L. KELLY,
Committee.

The Committee on Academic Efficiency, Dr. Gotwald, chairman, presented its report which is printed in this report.

The report was followed by an address by Commissioner Claxton.

The report of the Committee on Relations with other bodies, Rev. Thomas Nicholson, D. D., chairman, was presented and its four recommendations were referred to the Executive Committee. The report is as follows:

1. We heartily concur in the suggestions already made that this Council of Church Boards of Education should, for the present at least, preserve its own independent organization rather than merge with any other organization such as the Federal Council of Churches or the Religious Education Association.

2. We urge that the organization should, however, keep in closest touch with the movements of these and all other bodies which in any way deal with the problems of religious education.

3. We recommend the continuance of the Committee on Relations with other Bodies as a Standing Committee of this body and we ask the said Committee to bring to our next annual meeting a full report of the work of the Commission on Christian Education of the Federal Council of Churches now working on special items of the problem of religious education and of any similar movements in other quarters.

4. We request our Executive Committee and this Committee on Relations with other Bodies to co-operate in securing the largest possible attendance of presidents of denominational colleges and independent colleges of church affiliations at the next annual meeting and to exercise all diligence on behalf of this body to secure a vital and interesting program and to cooperate in securing a permanent organization of and a broad constructive platform for the said President's Association.

5. Similarly we urge that every endeavor be used to interest the Association of Church Workers at State Universities in a joint organization with this Council and the President's Association to the end that we may have a unification of effort by all the forces making for religious education normally represented in this body.

6. We are of the opinion that it will probably be best to provide for an organization which will include these three bodies and which may hold its meetings after the general plan of the National Educational Association, having the meetings of the Council of Church Boards, the meetings of the College Presidents and the Association of Church Workers at

State Universities in separate sessions, all meeting in the same city at the same time with provision for public sessions in which all unite, particularly in the evening.

7. To this end we suggest the appointment of a committee of five to confer freely with representatives of the other bodies and carefully to frame a tentative constitution for the proposed organization and to have it ready for presentation at the opening of the next annual and the first joint session.

8. We recommend the appointment of Dr. R. C. Hughes and Drs. H. H. Sweets and F. W. Padelford as representatives of this body at the meeting of the State University Workers at Bloomington, Indiana, February 3-5, and request them to present this scheme to that body and to secure the necessary action from them looking toward next year.

9. Inasmuch as the International Committee of the Young Men's Christian Association has arranged for a preliminary conference in New York on January 21st and for a two days conference on Long Island, January 27th and 28th, to consider the relation of the Young Men's Christian Association Work to the work of the church organizations in all colleges which is a matter of great importance, we recommend the designation of our recently appointed Committee on Conference of Religious Workers, which consists of J. W. Cochran, Thomas Nicholson, F. W. Padelford, R. C. Hughes and F. G. Gotwald as the committee to represent us through such members as can arrange to be present at the meetings, January 21st and January 27th and 28th. We ask the President of this Council to notify the International Committee, through Mr. C. D. Hurrey, of this action.

The Committee on Policy and Program presented its report which was adopted and is as follows:

1. We recommend the continuance of a Standing Committee on Publicity composed of five members representing five different boards or denominations. This committee shall be requested to make a careful study during the year of the subject of creating a literature usable by all the boards in the general ways suggested in our discussions. We request this Committee to present to the Executive Committee of this Council such plans of publicity and such types of literature as may seem to them suitable to joint publicity campaign.

We also recommend that this Standing Committee on Publicity in conjunction with the Executive Committee shall be empowered to secure assistance in the carrying out of their program in such amounts as may be approved by the boards and they shall be authorized to plan for an expense of not more than $1,000 whenever at least three-fourths of the boards shall express willingness to bear their proportionate share of the expense whether it shall be divided among nine or any larger number of Boards up to the total membership of the Council.

2. The Committee on Comity and Co-operation should be alert for all such opportunities as that proposed at this meeting for Iowa in response to the request of the Northern Baptist Convention. This body should find a wide sphere of influence in initiating and co-operating in such movements. It should invite the influence of all such organizations as the Federal Council of Churches in these efforts. No greater service can be rendered to the cause of education than the elimination of unhealthful denominational rivalries, the lessening of the number of insti-

tutions in some congested districts like Iowa and Illinois and the concentration of effort upon a policy in which each denomination contributes its just share to the problem of supplying the religious element in education, not primarily as a denominational propaganda but as a national service.

3. It is highly desirable that within three years from this time there should be a well considered and well directed nationwide campaign jointly conducted by the church boards whose object shall be the proper endowment and equipment of all the institutions here contemplated. An interdenominational educational campaign can be made of the highest service. If it is to have the largest success it must have as a preliminary the proper functioning and relating of all church colleges and colleges of church affiliations, the removal of everything which can constitute technical objections to the work, and such educational surveys as furnish data for the strongest possible presentation of the need and the needs of these church colleges. Much use can be made of the valuable data already gathered by the General Education (the Rockerfeller) and the Carnegie Foundations.

4. Such a study must include the proper relating of all this to the work at state institutions. We rejoice that so many organizations are giving attention to the problem of religious education and it should be the policy of this Council to aid in keeping all such organizations in co-operation rather than in competition.

To the end that all may be accomplished we recommend,

5. That each of these committees early in the year present to the Finance Committee plans which seem to these committees feasible with the purpose that this Finance Committee may have information sufficient to enable it to work out a financial program adequate to the needs and opportunities now presented to the United Church Boards.

It was moved that Dr. Cochran and Mr. Kyle be authorized to publish the report for the current year.

The Nominating Committee consisting of Rev. Drs. E. W. Thompson, F. W. Padelford and Mr. R. D. Kyle, presented its report which was adopted and is as follows:

President—Dr. F. G. Gotwald.
Vice-President—Dr. R. L. Kelly.
Secretary—Mr. R. D. Kyle.
Treasurer—Dr. Joseph W. Cochran.

COMMITTEES.

1. Executive Committee.

Rev. Dr. F. G. Gotwald, President.
Dr. R. L. Kelly, Vice-President.
Mr. R. D. Kyle, Secretary.
Rev. Dr. J. W. Cochran, Treasurer.
Rev. Dr. J. G. Gebhard.
Rev. Dr. Thomas Nicholson.

2. Comity and Co-operation.

Rev. Dr. Thomas Nicholson, Chairman.
Rev. Dr. F. W. Padelford.
Dr. R. L. Kelly.
Rev. Dr. F. G. Gotwald.
Rev. Dr. James E. Clarke.

3. Publicity.

Rev. Dr. James E. Clarke, Chairman.

Rev. Dr. J. G. Gebhard.
Rev. Dr. J. W. Cochran.
Mr. R. D. Kyle.
Rev. Dr. H. H. Sweets.

We recommend that this committee be combined with that on Interdenominational Campaigns (both committees having the same membership) the committee to be called "Publicity."

4. Religious Work in State Institutions.

Rev. Dr. Richard C. Hughes, Chairman.

Rev. Dr. A. J. Turkle.
Rev. Dr. H. H. Sweets.
Rev. Dr. E. S. Tead.
Rev. Ernest D. Burton, D. D.

5. Religious Work in Denominational and Independent Institutions.

Rev. Dr. F. W. Padelford, Chairman.

Rev. Dr. J. G. Gebhard.
Rev. Dr. M. Rhodes.
Rev. Dr. Ernest D. Burton.
Dr. Hill M. Bell.

6. Secondary Schools.

Dr. R. L. Kelly, Chairman.

Rev. Dr. Stonewall Anderson.
Rev. Elias Thompson.

7. Academic Efficiency.

Rev. Dr. J. W. Horine, Chairman.

Rev. Dr. Ernest D. Burton.
Rev. Dr. Robert Mackenzie.

8. Committee on Policy and Program.

Rev. Dr. Thomas Nicholson Chairman.

Rev. Dr. F. G. Gotwald.
Rev. Elias Thompson.
Rev. Dr. R. C. Hughes.
Rev. Dr. F. W. Padelford.

9. Finance Committee.

Rev. Dr. J. W. Cochran, Chairman.

Rev. Dr. E. S. Tead.
Mr. R. D. Kyle.
Dr. R. L. Kelly.
Dr. Hill M. Bell.

10. Conference of College Presidents.

Rev. Dr. Thomas Nicholson, Chairman.

Rev. Dr. F. W. Padelford.
Rev. Dr. F. G. Gotwald.
Rev. Dr. J. W. Cochran.
Rev. Dr. H. H. Sweets.
Rev. Dr. E. P. H. Pfatticher.

11. Relations with Other Bodies.

Rev. Dr. Thomas Nicholson, Chairman.

Rev. Dr. R. C. Hughes.
Rev. Dr. F. G. Gotwald.

The Treasurer was authorized to defray the expenses of the meeting including the entertainment of our several guests. A vote of thanks was offered expressing the appreciation of the Council for the hospitality and courtesies offered by Commission-

er Claxton and the contributions to the success of the meeting made by the speakers of the occasion. The Secretary was instructed to express the thanks of the Council through correspondence.

The Secretary was authorized to print the minutes and report in co-operation with the former secretary.

The following places of meeting were suggested:

Nashville by Dr. Clarke.
Indianapolis by Dr. Kelly.
Pittsburgh by Dr. Turkle.

the matter being left in the hands of the Executive Committee.

Motion made and carried that the interpretation of the Constitution be such that in the division of Secretary and Treasurer the new Treasurer be considered a member of the Executive Committee.

On motion of President H. M. Bell the following resolution was adopted:

RESOLVED, That the Commissioner of Education be asked to substitute for the question "By what religious organization owned or controlled" found the questionnaire submitted to college presidents, the following:

"With what religious denomination organically connected? If not organically connected with a religious denomination, with what one affiliated by tradition and sympathy."

On motion the Council adjourned with prayer.

Interdenominational Campaigns.

By the REV. JAMES E. CLARKE, D. D.
Associate Secretary College Board of the Presbyterian Church, Nashville, Tenn.

The Comittees on Interdenominational Campaigns and Publicity requested the writer and Dr. Cochran to secure and examine publications of the various boards and report back to the committee their findings with recommendations concerning which publications could be effectively used interdenominationally. Owing to the fact that the above action was not taken until November it was impossible to do this work in time to submit recommendations to other members of these committees. Nevertheless, the work was done, though somewhat hastily.

Several days were given to the examination of various publications which were forwarded from thirteen of the boards connected with the Council. The study of these publications reveals the fact that the activities of those bodies known as church boards of education are much more varied than was suspected. They may be classified under five general headings and it is evident that, in the minds of the members of different communions, the term "Board of Education" or "Educational Society" may stand for any one or several of the following five purposes:

1. To provide for young men that special training required for the Christian ministry, including in some cases assistance to theological seminaries.

2. To provide for the spiritual culture of youths in state schools by means of evangelistic effort and pastoral care.

3. To provide for the religious education of children through the Sunday school.

4. To provide Christian education through Christian academies on mission fields.

5. To provide for the Christian education of youth through Christian colleges.

It is, perhaps not out of place to note that the three purposes last named undertake the development of Christian character through educational processes. The first purpose has in view the making of a trained workman rather than the making of a man; that is it provides a professional training for those already

Christians of a select type. The second purpose, while aiming at the making of manhood, is evangelistic rather than educational in its methods.

From the literature which has been submitted and letters received, the conclusion is reached that only a few of the constituent boards of this Council give much attention in their publications to the larger questions of Christian education as an ideal and a method. Most of the publications are denominational rather than general in character and so not suitable for use in an interdenominational campaign.

With these preliminary remarks there is submitted a summary of the publications of these various boards with a view to giving some idea of the extent of publicity and of where the emphasis is placed through the printed matter circulated.

Lutheran General Council: The board of this church is young and has published no literature.

Disciples: The College Association of the Disciples of Christ has no literature except some which President Bates regards as obsolete.

Northern Baptist Convention: Its Board of Education was recently organized and has issued no literature.

Southern Baptist Convention: Organized in January of this year this board has sent forth no publications.

Lutheran General Synod: No recent literature has been prepared by this board except the Annual Report which deals with denominational institutions.

Reformed Church in America: Of eight publications presented, six relate exclusively to students for the ministry and the other two pertain to the denominational board and schools.

United Presbyterian: Its publicity work is young. Of three leaflets submitted one presents the claims of the ministry and the other two are designed to encourage young people to attend college.

Protestant Episcopal: The General Board of Education established in 1910, has published but few leaflets, all of which pertain especially to the Sunday schools of its own communion. This board, however, exists for the purpose of promoting the whole cause of Christian education in homes, Sunday schools, schools and colleges.

American Christian Convention: Of twelve small leaflets sent, nine relate to denominational interests, one to the training of the ministry and two are designed to encourage young people to attend their denominational colleges.

Congregationalists: The Educationl Society forwarded thirty-eight publications. Thirty-six of these deal with denominational work mainly through academies on mission fields, particularly in Utah and New Mexico, one tells of Congregationalist pastorates at state universities and one is designed to encourage young people to attend college.

Methodist, South: Of ten publications submitted two pertain to denominational problems, three are designed to encourage young people to attend college and five relate particularly to the Christian college.

Methodist Episcopal: A large selection of current literature is published. Of the publications examined, seven leaflets pertain to the denominational work especially; six are designed for the benefit of students; three relate to the ministry as a life work; eight—three being large pamphlets—deal with the general cause of Christian education, with particular reference to the Christian college. Besides, this board publishes a quarterly magazine of 32 pages, **The Christian Student,** which to the mind of the reviewer is by far the best and most effective of all publications examined as a means of awakening intelligent interest in the cause. The only criticism would be that its appeal is to the comparatively limited number of readers who are already awake to the importance of religious education.

Presbyterian, U. S. A.: This church has two separate boards for the work done in most churches by one board.

The Board of Education issues a large number of attractive leaflets. Of those examined eight pertain to denominational activities, two relate to the general theme of work in state universities, two to the development of the religious life in the home and eight to the ministry as a life work.

The College board has twelve current leaflets and pamphlets, eight of which pertain to the denominational colleges and four to the general subject of Christian education.

As a result of this examination which, though it took much time, was made too hastily for the best results, the writer respectfully suggests that the following publications seem to him to be the best of their kind which he had the privilege of examining and, sometimes with slight changes, are eminently worthy of a wider circulation and suitable for an interdenominational propaganda:

On the supply of the Christian ministry: The Comrades of the Cross, by John E. Tuttle, D. D., Presbyterian Board of Education.

To encourage young people to attend college: How Can I Go to College, Congregational Education Society; A Typical Bunch, by H. H. Bell, D. D., United Presbyterian Board.

On the Christian college: First and best, the Church College, by E. B. Chappell, D. D., Southern Methodist Board; Are Denominational Colleges a Necessity? by Hugh Johnston, D. D., M. E. Board; The Denominational College—A Denominational Necessity, by A. D. Gilmour, D. D., Southern Presbyterian Board; The College and the Kingdom, by F. H. Gaines, D. D., Southern Presbyterian Board; The Christian College a Necessity, by Charles H. Payne, M. E. Board. There is also an excellent pamphlet on The Place of the Church College in the General System of Education, by Henry Nelson Snyder, LL. D., published by the Southern Methodist Board, but its appeal is to educators rather than the general public. Another very valuable publication though it would need to be adapted to interdenominational purposes, is the pamphlet by Dr. Thomas Nicholson on the College and the College Man in Foreign Missionary Achievement.

A leaflet published by the M. E. Board entitled The Appeal of the Christian College to Men of Wealth is in a class by itself and would be of much value for all denominations. In this same class is a little leaflet in story form which is being used by several boards. It is entitled What He Left—The Story of a Good Investment and is published by the Presbyterian College Board.

On the general subject of Christian education, though several of these publications relating to the Christian college necessarily touch upon the broader subject, the only leaflets submitted which deal primarily with this subject happen to be by the writer. However, in a leaflet published by The General Board of Education of the Protestant Episcopal Church, there is an address by Mr. George Wharton Pepper on Christian education which deserves a general circulation.

In conclusion there appears to be great need of printed matter which shall be a means of educating the members of our churches concerning the fundamental importance of a truly Christian education, and all of such publications would be adapted to one denomination as well as another.

My personal judgment would be that the most effective and most economical way of reaching the mass of the people would be through a regular quarterly or monthly publication which could secure second-class postage rates. An investigation has revealed to me the fact that 500,000 copies of pamphlets the size of

the **Christian Student** would cost over $5,000 of postage alone. On a similar quantity of printed matter if issued in a periodical, the postage would amount to less than $700.00. Over $4,000 would be saved on postage alone.

Respectfully submitted,
JAMES E. CLARKE, Chairman.

Report of the Committee on Secondary Education.

By ROBERT LINCOLN KELLY, LL. D.
President of Earlham College.
Chairman of the Board of Education of the Five Years Meeting of Friends in America.

The report of the Commissioner of Education for 1912 furnishes some valuable and suggestive information concerning secondary schools under private or denominational control. There are in the country 2044 private high schools and academies distributed as follows among the several divisions of the country:

the North Atlantic division 688
the South Atlantic division 313
the South Central division 358
the North Central division 498
the Western division 181

Of these schools 110 are controlled by the Baptists, 37 by the Congregationalists, 95 by the Episcopal church, 44 by the Friends, 50 by the Lutherans, 72 by the Methodist Episcopal Church, 36 by the Methodist Episcopal South, 68 by the Presbyterian and 94 by other Protestant denominations.

Last year there was expended for sites, buildings, and improvements in 502 schools $4,488,827, the total benefactions upon 87 schools being $1,262,215.

Twenty-three percent of the children of this generation are receiving some high school education, and not only is the number increasing but the boys and girls are remaining longer both in public and private high schools. Something over ten percent of these students are in other than public high schools. It is here that the church finds its immediate obligation so far as secondary education is concerned.

In twenty years the number of private schools has increased from 1632 to 2044; in the same time the number of students in private schools has increased from 94,931 to 141,467. It is also worthy of note that within the past four years the percent of the number of private schools has increased from 12.25 to 15.41, the percent of the number of teachers in private schools from 18.84 to 19.28, and the percent of the number of students from 10.02 to 11.35. This means that the private school in America is on the

up-grade: it means that the private schools has even unexpected vitality.

There are certain pedagogical advantages which the private school has as is disclosed by the Commissioner's statistics. The average size of the private school is smaller than of the public school while the teaching force is greater. The average number of public school teachers to a secondary school is 4.6; in the case of the private school the number is 6.1. The average number of students to a secondary public school is 98.5 as against 69.2 for the private school. The average number of public secondary students to a teacher is 21.3, of private secondary students to a teacher is 12.3. The average number of graduates to a secondary public school is 12.3, to a secondary private school 8.7. The percent of the total number of students who pass on to the senior year in the public high school is 12.98, for the private secondary school the percent is 17.41. It appears therefore that the conditions are favorable for more intense and individualistic work in the private schools.

No reference is made here to the social, cultural, moral and religious advantages of the well conducted private school. The number of public high schools for boys in the United States is 35, for girls 26, as against 423 and 749 respectively for the private schools. In the public co-educational high schools there are more girls than boys, 528,718 to 453,490. In the private co-educational schools of secondary grade there are more boys than girls, 32,067 to 31,699. There are then thousands of boys and girls whose parents are demanding a type of education different to say the least from that offered by the public school. It is not to the discredit of the public school to say that thousands may require a different type of education, and it should not be forgotten that the number is increasing.

And yet the general tendency of the churches is to abandon this field. There is not much of a favorable nature that the committee can report for the past year, so far as the activities of secondary schools under control of Protestant churches is concerned. The Disciples do not maintain secondary schools as such and the United Presbyterians and the General Synod of the Evangelical Lutherans have none except in connection with their colleges. The Congregationalists report that their secondary schools are pressing for enlarged gifts. The Board of Education of the Northern Baptist Convention reports effort to greatly increase the funds of their schools in Maine. This board however does not favor the founding of new secondary schools in the North

and is willing to leave the matter of secondary education to the state. Some of the schools managed by the Friends have taken on new life, but others of them are maintained largely by sentiment and not because they are meeting efficiently a distinct need.

The College Board of the Presbyterian Church reports the merging of two Kentucky schools, Princeton Collegiate Institute and Kentucky College for Women. This board has adopted the following principles by which they are to be governed in their attitude toward secondary schools:

1. Non-approval of the establishment of new academies in the northern section of the United States.
2. When secondary schools are established in the South it will be with the expectation that they will be of temporary character.
3. A general policy to withdraw from academic work except where academies are connected with higher institutions.
4. Hearty approval of academic departments of colleges.

From other sources there comes information that there is need in some of the southern states of schools for college preparatory purposes, since the high schools are not and presumably are not likely to be doing this type of work successfully.

The most hopeful report comes from the Board of Education of the Methodist Episcopal Church which says:

"During the past year or two the most notable changes in our secondary schools have been the transforming of our Wilbraham Academy at Wilbraham, Mass., into a school for boys. Previously it was co-educational. The plant has been modernized at a cost of about $80,000 up to date, and the "New Wilbraham" has been launched with gratifying prospect of success.

"We have opened two new schools on the border line in the South. Both of these schools are in the nature of a combination of smaller schools and represent the moving to a more permanent and strategic location and one where there is a definite educational need aside from the consideration of a denominational propaganda.

"We have been making strenuous efforts to relieve the financial strain on some of our secondary schools, notably at Montpelier, Vermont, and at Pennington, New Jersey. Under the leadership of our board at the latter point a crushing debt of a little over $100,000 has been subscribed and about $20,000 of it has been paid in within the last nine months. We are planning a definite Forward Educational Movement to include practically all our secondary schools, of which we have over forty."

The College Preparatory Department.

The report of the Committee on Secondary Education submitted to the meeting at Cleveland a year ago contained the following sentence,—"The best educational thought and the wisest educational statesmanship of our times are rightly opposed to the college preparatory school." The paragraph containing this sentence was referred to the committee for further investigaion and revision.

Pursuant to this instruction the chairman of the committee sent a questionnaire containing the following questions to a number of the colleges:

Do you have a preparatory department?
If so, how many students enrolled?
Is the number increasing or decreasing?
Do you favor or oppose the presence of preparatory students on your campus? Why?

The questionnaire was sent to the president of the colleges of the following churches: Baptist, Friends, Lutheran, Methodist, Episcopal, Presbyterian, Reformed; the lists of the colleges of the other churches not being received in time to utilize them. Replies were received from 101 colleges, 79 of which report preparatory departments and 22 of which report none. Of the 79 having preparatory departments, 49 say they favor them, and 21 do not favor them. Of the 22 reoprting no preparatory department 18 are opposed to the principle involved in having preparatory students on the college campus; the other four leave the question unanswered. Thirty report that the number of students is increasing. 27 that the number is decreasing and 21 that the number remains about the same or fluctuates.

Fifty-one presidents favor the preparatory department or 65 percent of those having them. A few defend the preparatory department on the ground of the stimulating effect on the students, the helpful Christian influence, the presence of belated students and better quality of work. Two of the colleges reporting need this department as a practice school for prospective teachers. Several of the schools reporting are small, and the preparatory department enrolls most of the students. The prevailing opinion seems to be that such department is a temporary expedient made necessary by inadequate secondary schools independent of the college. Speaking generally the colleges which do not have preparatory departments are the older, better endowed, and better equipped institutions which are not held down by local conditions and are freer than the other colleges to carry out

their inclinations. It is believed by those not favoring the preparatory department that under the usual conditions the standards of scholarship, character and administration are lowered if there are preparatory students on the campus and that the unity of spirit among both groups of students is destroyed. There are throughout the country several preparatory departments under college control but with separate organizations and on a separate campus. It seems to be clear that this is the ideal type of preparatory department, if such department is to be maintained. Even this arrangement however is likely to cause a rivalry with other preparatory schools and to introduce a number of problems which most college presidents would not care to be responsible for. The committee is still of the opinion, therefore, that the college preparatory school on the same campus and under the same management as the college itself does not offer the best opportunities for secondary students, and is a hindrance to the highest type of college work.

The committee is equally convinced that there are numerous reasons of sound educational character why a limited number of academies should be maintained by the church. Under no circumstances however should these schools be allowed to continue if they cannot offer as good advantages educationally and better advantages socially and morally than the surrounding schools of the same grade under state control.

Special Missionary Preparation.

By the REV. EDWIN S. CAPEN, D. D.
President Kennedy School of Missions, Hartford Conn.

For many years the church boards of education have been generously assisting in the work of missionary preparation. They have done this chiefly through granting scholarships to missionary candidates during their theological course, and also by making possible academic and college courses for those who go out as lay missionaries either men or women. In the past the preparation thus provided has been deemed entirely sufficient, but it is the belief of many that in a few years the leading boards will require most of their ordained missionaries to take in addition to a full three years' course in theology an additional year of special missionary preparation, and in the case of lay missionaries, men or women, especially the latter, will require not only four years of college work, upon which the boards have too seldom been able to insist, but also at least one full year of special preparation.

Of the two most striking results of the Edinburgh Conference of 1910 everyone is familiar with the far-reaching work of the Continuation Committee, but not everyone is aware that in both Great Britain and America the foreign mission boards have created boards of missionary preparation or study to consider this whole matter and to discover what steps are necessary in order to secure adequate preparation for meeting the new environment in which the missionary work of the present day must be conducted.

This change in thought as to the preparation demanded now for the missionary has been due chiefly to the recent changes in the environment of the missionary. In the most populous mission fields, notably China, India, and Japan, and in many parts of the Moslem world at least six significant new factors have recently appeared:

1. The Development of Modern Education. No longer does the Christian school have a monopoly of eastern education. Already in Japan, India and parts of the Moslem world it faces the secular schools of the country which are often if not generally, superior in equipment and often superior in the quality of their

teaching force. Similar conditions are bound to prevail in China and eleswhere. The effect of this is far-reaching. It means that in the larger centers the missionary is working in the midst of people who are being trained along western lines, and who may be better grounded in philosophy and science than he is himself. Similarly, the leaders of the Christian church are rapidly overtaking the average missionary in mental equipment. One of the most scholarly missionaries in Japan declares that the leaders of the Japanese church are more highly educated than any but a few of the missionaries. The presence of a mediocre school brings Christianity itself under reproach.

2. Introduction of Western Thought. This spread of western education includes a growing familiarity with English, German, and French. The Orient is being flooded with western books in the original or in translation, and the most popular often represent either the decadent literature of the West or the pseudo-scientific books attacking Christianity. Agnosticism and atheism are rife among the educated classes and the missionary who is not prepared to grapple with the intellectual and moral problems growing out of this situation can accomplish little with this class. Every question of philosophy or Biblical criticism or of the relations between science and religion is either a burning one in these large mission fields or will become so in a comparatively short time.

3. Industrial Development. Japan's factory situation is parallel to that of England in 1840. Tokyo and Osaka are growing at the rate of one thousand to fifteen hundred every week, and all the economic, sanitary, and moral problems that attend such development of the factory system and its concentration in growing cities are before these Oriental cities. The East is less prepared than was the West to solve these problems because of the low valuation which has been placed upon the individual and the absence of ingrained Christian ethical standards. Only the Gospel of Christ can solve these problems and prevent the worst instances of exploitation that the modern world has known. But how can the missionary help in this work unless he is familiar with the social aspects of Christianity and with their applications to specific problems?

4. Social Reform. Great social evils are prevalent in Oriental countries. Missionaries from the first have been perforce social reformers, because the Gospel of Christ and many of these customs and institutions were necessarily at swords points. Now, however, the movement of social reform has taken

root and the people themselves are trying to set their own houses in order according to Christian ideals. The leaders need the guidance of missionaries familiar with the results of western experience in meeting similar problems. Still more these movements need the dynamic of the Christian motive in order to make them truly efficient. Experience in Japan and India abundantly illustrates the weakness of such movements apart from the motive that comes from the love of Christ.

5. The Feminist Movement. In most of the Orient woman has always ruled as wife and mother in spite of the disabilities from which she has suffered. She is suddenly emerging from the seclusion of centuries. She tends to confound liberty with license and to think that what is possible in the United States is equally possible and safe in Japan. A non-Christian individualism is already producing most serious results, and unless these new women can be guided and inspired by those who are both gifted in the experience of the West and imbued with Christian principles, the outcome will prove disastrous.

6. The Nationalistic Movement. Perhaps the most striking single feature of present day life in the Orient is the fact that these peoples are coming to national self-consciousness. They are no longer willing to be treated as inferiors. They are less tolerant than ever of one who shows ignorance of or lack of sympathy with their history, achievements and ideals. Even their customs are many of them being revived as a part of this protest against the swallowing up of the Orient by the Occident.

The effect of these changes in increasing the difficulty and delicacy of the missionary's task is apparent. With the recrudescence of heathenism and its defense by means of the results of western research, the presentation of Christianity in a winsome and compelling fashion is less simple than it was supposed to be in the old days, and with the growing self-assertiveness on the part of the people of the Orient, in which the church itself shares, the relation of the missionary to those who were formerly his native assistants but who are already his co-workers and bid fair to become his leaders, is one of great perplexity and delicacy. Even in the simple matter is language acquisition there is increasing difficulty. The fact that so much work can be done through English in the nearer East, in India, and in Japan makes it easier for the missionary to content himself with a mediocre gasp of the vernacular: yet never was the mastery of the vernacular more necessary as the people resent more than previouly the

halting use of the language with which are bound up many of their new aspirations.

It is very evident at the outset that a full college and professional training is absolutely essential as the basis for any special preparation that may be advocated.

Taking for granted a foundation in college, university, and professional courses, whether in theology, medicine, engineering or education, what more is required? Both a study of the situation and the testimony of the workers on the field themselves point unmistakably to three general lines of preparation as indispensable:

I. Mastery of Christianity. This might be taken for granted it would seem, but in these days many a missionary has offered himself or herself who does not possess anything that approaches an adequate understanding of the meaning and mission of Christianity. Adequate Bible study, a comprehensive outline, if nothing more, of Christian doctrine, and some work in the philosophy of religion would seem to be an irreducible minimum for preparation in this department. This should include some familiarity with the best means of meeting the agnostic or atheistic objections brought against Christianity. We take for granted, of course, that the candidate has had a vital religious experience and that the Bible and Christian truths have been thoroughly imbedded in his personal life.

2. Second, comes the knowledge of the people among whom the missionary is to work, a sympathetic appreciation of their achievements and ideals and an intimate understanding of their view-point and of their intellectual and ethical genius. While many missionaries are masters of the customs and thought of the people among whom they live, it is amazing how many of them are ignorant regarding many of the facts in their environment. Unless a new missionary is Oriented, so to speak, before he goes to his field, and is given some idea of the people, their history, customs, and institutions, he will be staggered by the mass of new facts, will not be able to classify them, and therefore to understand them, and accordingly will not for many years be able to get such a grasp of his environment as would have been possible had he had the foundation laid before reaching the field. Introductory courses in the history, literature, religions, and customs of the candidate's field are esential in the interests of missionary efficiency.

Even in the matter of language study, experience proves that certain foundations can wisely be laid at home. All who un-

derstand what we really mean by phonetics advocate work in it at home. The Presbyterian Board of Foreign Missions is giving all the new missionaries a little drill in phonetics and the missionaries on the field report, "What remarkable linguists these new missionaries are."

3. A third general line of special preparation may be designated by the phrase "Science of Missions." Some introductory courses in this department would include:

a. A study of the history of missions with a special view to discovering the methods which have proved effective and those which have proved relative or absolute failures under given conditions.

b. A study of the schisms and heresies, especially in the early church, as indicative of the lines along which a newly organized church will tend to move and as suggestive, therefore, of the points which must be guarded against in the development of the church of the Lord.

c. A comparative study of missionary methods during the last century and especially in the foreign mission fields today. The missionary is essentially a social worker. Hence an essential part of that preparation which I have called the science of missions would be sociology, both theoretical and practical, with special reference to the problems abroad. This would also include especially for those who are to work among the more primitive races, some work in ethnology.

Another essential part of this study of the science of missions is the engaging in supervised missionary work. On this practical side of the missionary preparation two things are to be emphasized:

(1) The work must be supervised and guided. Experience itself will teach many lessons, though often at a great cost, but supervised work can be made equally suggestive to the new worker and of much greater efficiency.

(2) The work should be supervised by one who has been a foreign missionary, and the tasks should be assigned and the work carried on in such a way as to prepare the student, not for work in the slums of New York or Chicago or on the frontier of the United States, but in the slums of Tokyo or in a little village in Turkey or India. A theological graduate should be trained equally with the lay worker. The ordinary practical work of the theological student may, but it probably will not fit him adequately for this side of his future career. The teacher and the physician are equally in need of such practical training, not so

much in the lines of their professions as along what is an equally important line of work for them, namely, a Christian ministry to those in need, with a view to meeting and satisfying their very deepest wants.

We have described briefly some of the reasons why the missionaries of the present day require more preparation than those of a generation ago and have mentioned some of the subjects which should be included in such preparation. It only remains briefly to answer the question as to how this preparation can be secured. By a proper shaping of the college and professional course some of these subjects can be studied during the usual period of study,though it should be added that too great specialization at too early a day is not wise. Theological seminaries, even Christian colleges, should be encouraged to establish chairs of missions. Where this is not yet possible, there might be a missionary lectureship which would provide that an expert should spend each year one or two months in each of a group of institutions giving courses of instruction. The primary purpose of such courses would be to train the leaders of the church at home to be intelligent advocates and supporters of the work of foreign missions. At the same time, this professor of missions would probably be able in some one or two lines to prepare missionary candidates for their work abroad. When all that is thus possible has been secured, it still remains that the specialized courses for the different mission lands cannot be provided in any adequate fashion in the present seminaries and training schools, simply for the reason that no one school or small group of schools contains enough students preparing for Japan, for instance, to justify having an expert on the history, religions, and customs of that country. Besides, there would be neither funds nor experts enough to go around should all of these schools attempt this specialized preparation. Even such general subjects as pedagogy and psychology, with special reference to the work of religious education in which each missionary is employed, mission sociology, and comparative religions are unprovided for in many of the seminaries and training schools. Some of this preparation will doubtless be secured upon the field, but for the reasons already given too much cannot be expected from this unless the efficiency of the language schools is to be sacrificed.

The conclusion seems inevitable, that there should be provided in certain centers graduate schools serving the various denominations in that vicinity to which missionary candidates who have already secured the usual academic and professional training

can go for a longer or shorter period, in most cases not exceeding one year, for this specialized preparation. A few such schools have already arisen in both East and West and are apparently meeting a real need. One of these schools has already served nineteen denominations and enrolled students from England, Denmark, and Canada as well as from the United States.One of the chief difficulties in providing this special preparation for those who have already fulfilled the former educational requirements of the mission boards is a financial one—the provision of scholarships to pay the living expenses of students during the months of additional preparation. The church boards of education are carrying heavy burdens, but I wish to lay over upon you for careful consideration the question as to whether it should not be regarded as both a duty and a privilege to add to the aid already granted to students for the work of foreign missions grants for graduate work to those already under appointment or about to be appointed by their respective boards of missions. In this way it will be possible to send out missionaries with a preparation more nearly adequate for meeting the new situation abroad. Such workers will be able more efficiently to make known the message of Christ for these Oriental nations now in the throes of intellectual, social, and moral reconstruction.

The Need of Advance in Our Educational Work.

By REV. THOMAS NICHOLSON, LL. D.
Corresponding Secretary Board of Education of the Methodist Episcopal Church.

No thoughtful and well-informed person will deny the increasing difficulty of attracting the masses to the churches or of bringing them into hearty cooperation with the program of Christianity. The reasons for this difficulty are manifold. The changed conditions of our civilization which keep people on the move and unsettle the attachments to the local church; the insane lust for money getting; the negative influence of the press itself; the rage for pleasure; the influence of new inventions like the automobile; the possible failure of the church itself quickly and safely to adjust itself to these modern conditions; and numerous other reasons may well be studied earnestly. Mature reflection, however, convinces me that no single cause is so potent as the negative attitude of our whole system of public education to the religious element in education and life. As a nation we are constantly saying to successive generations of youth: "The three R's, the fundamentals of a liberal education, are of vital importance. If you do not willingly avail yourself of their benefits, they are so essential to life and good citizenship that we have compulsory education laws. We think so much of our system of secondary education that we now spend $43,000,000 a year upon it: and our system of state universities is of such worth to the state that we spent last year for them over $22,000,000. But religion is an optional. You may take it on the side lines if you wish, but it is not even an elective in our course. As a nation, we have no concern about it. The churches in their voluntary capacity are supposed to be concerned about it, but if they fail to reach the problem, let the subject take care of itself."

Education, wherever one gets it, is the chief formative force in a man's development. To omit religion from the training of our youth is to insert the germ which will result in the lingering death of the church, and which will, I believe, lead to national deterioration.

We urge the restoration of the religious element to its prop-

er place in our great national system of education. It is not a question of maintaining a few schools as a denominational propaganda. It is the larger question of finding a way to let the breath of God breathe through the bones of a life withered and dry without that vital breath. It is the question of the preservation of national morality on an eternally safe basis. It is of supreme importance, and this nation is not at this moment alive to its deepest significance. What is the use of sending millions of money every year to foreign lands to Christianize alien peoples if we cannot make the program of Christianity effective in the noblest nation of them all, where under the liberties of the freest flag that floats the breeze we have the supremest opportunity?

Is it no concern of this nation, that by figures compiled with scruplous care by the present private secretary of John R. Mott we are shown that in the five-year period from 1904 to 1909 Northwestern University at Evanston furnished four-fifths as many recruits for the foreign missionary service as all the state universities in the United States combined? Is it of no insignificance that two of our smaller colleges in the same five-year period furnished more missionary recruits by five than all those state universities combined? One great state university with a thousand student members of the Methodist Episcopal Church, and with three thousand members of other evangelical churches, and with a body of alumni numbering eight thousand, is said in half a century to have given less than twenty ministers to all the evangelical churches combined. Of the college men entering the ministry, moreover, twenty-two per cent. testify that their call to the ministry came to them not before they went to college, but while they were students in our denominational colleges, showing the vitality of the religious influence existing there.

It is the paramount duty of the American church to bury its sectarian differences and unite its rival bodies in an effort to create a public sentiment which will correct this defect, and which will put the religious element in its rightful place in our public education. In our judgment, for the public school age we should intensify the responsibility of the home and the Sunday school for the culture of the religious life of the child, and we should aim to put in the public school curriculum some such course of moral and religious instruction as has been worked out successfully in two or three of the western states.

For the college youth we believe the church should awaken to a great new sense of its responsibility for the care of its young people at state universities. It should make a scientific study of the

problems involved and help the university authorities to meet them. There is now hardly a university president who would not welcome such a movement, if it could carry with it the public opinion which he, as an officer of the state, cannot ignore. We must solve that great and pressing problem, and we cannot solve it by standing off from these institutions in a "holier-than-thou" attitude, or by making merchandise of their defects in the financial interests of denominational colleges. These great state foundations are ours. We cannot shirk the responsibility of citizenship toward them.

There is another consideration. This is an age of institutions, and the Christian spirit must be institutionalized if it is to prevail. A nation becomes neither permanent nor strong until it develops settled institutions. The world has accorded Moses a large place in the making of the history of Israel, but who is, after all, the great hero of Israel, celebrated in poetry and in song, and most highly praised by the Master himself? It is David. Grant to Moses all that his most ardent advocate would ask for him. Think of him as the builder of the tabernacle, as the giver of the tables of stone, as the founder of Israel's literature, as the great prophet of the earlier dispensation, yet we face the fact that after Moses, Israel remained a nomadic people, split up into warring tribes and factions, and was landed in the anarchy of the period of the Judges. It was when David subdued the warring tribes, unified the nation by the establishment of a capital and a court with fixed laws and rules of etiquette, began the great temple and its settled worship—in short, when the permanent institutions of the Jewish people began, that those tribes became a nation, developed their literature and their life, and left their impress upon the world.

If Christianity is to survive, if it shall become powerful enough to influence the coming generations, it must voice itself through the institutions of the nation, and our great problem at this hour is how to preserve the benefit of training and of culture, how to preserve the great institutions of modern civilization without letting them go to destruction for lack of moral and spiritual direction; how to have them rich and powerful without having them selfish, self-centered, and the creatures of arrant oligarchies. Only the great, commanding, lifegiving force of divine love, breathing through them and permeating their whole being, will accomplish this. And for this purpose we must strengthen and broaden our denominational colleges as we have not yet dreamed of doing.

Religion is a vital spirit which breathes through life and should touch all the man is and all the man does. There is no distinctively English biology, and no distinctively German mathematics, and yet, there is a very distinct English or German spirit in the schools of those countries. So Christianity produces a unique and worthy type of education. It is to us a fact of great significance that discussions involving the very existence of the church college have arisen just when men are utterly intolerant of cant, hypocrisy, religiosity, and "churchianity." It all means a new emphasis on spirit and life. If we could wipe the slates clean and begin the solution of our problems anew, as we see it, the church college would, of necessity, be a recognized part of the modern public educational system. It ought never to be under state control. It must not receive state aid, thought it relieves the state of a great financial burden. Men do not, and never will, pay taxes through the state for what the church colleges do. Citizens, irrespective of creed, may well contribute to their support. In the United States, if all the denominational colleges should close up tomorrow, and if the state were compelled to open additional institutions to accommodate their thousands of students, there would be a stir among the taxpayers.

Church colleges must exist side by side with the state institutions, acting and reacting. They must insist that knowledge is better than ignorance, that secular culture disseminates an enlightenment abundantly justifying the expenditures which secure it. In our judgment, the state should have a legal oversight of church schools sufficient to assure a proper standardization of curriculum, equipment, endowment, and should prescribe the conditions for the conferring of degrees. The free state might have an important relation to them in thus guaranteeing their efficiency. On the other hand, they must have an important state function in training a good percentage of the population to distinctively Christian citizenship, in supplementing the work of state institutions by fostering in them voluntary religious organizations: in furnishing trained Christian men as leaders and in creating a public sentiment which will tend to make and keep the government and ideals of the state institutions thoroughly Christian. Whenever such organizations aim at ecclesiastical control, or at offensive sectarian propagandism in these schools, the nation will properly say, "Thus far and no farther." We alhere loyally to the Protestant principle of liberty of conscience in religion. The more we study this problem, the more we believe that instead of an unfortunate situation, scarcely tolerable, we really have, un-

der Divine Providence, the elements of the greatest possible national system of education—in part, state; in part, voluntary. Approximately one-half under direct control of the state, free itself and guaranteeing the freedom of all the rest; the other half fostered by the church, compelled by its competitions to have openness of spirit, efficiency and definite moral and religious influence. Thus we secure a system of checks and balances which prevents demoralization or secularization on one side, equally with religious fanaticism, sectarian bigotry, educational inefficiency, or ecclesiastical mis-appropriation on the other. Emphasis is placed on the vital in piety. The church college must stress the moral and religious factors which call it into existence. It must prove that they are indispensable, and that intertwined with the other factors they produce a superior product.

The state starts its educational policy from the doctrine of duty, growing out of the child's right to an education; on the inherent responsibilities of citizenship; the church starts hers from the Christian impulse of the love of God and of men. The church believes that duty can never be fully met while there is indifference to the underlying forces that develop men and perpetuate civilization. To the church spiritual ideals are supreme. The denominational college is and will remain her great fort where the freedom of religion will be maintained with the same courage as in the state institutions the freedom of science will be defended.

We insist that the church college must never falter in its insistence on these moral and spiritual essentials. The fact is that not all these church colleges are as pious as they might be. Not every college we have is just now a veritable copy of the Kingdom of God come down to earth, nor of the perfection of wisdom in the use or disposition of moral and spiritual forces. They are human forces. They are struggling with great difficulties. They are in the midst of great temptations. Their presidents are harassed with financial problems. They are doing a great work for the Kingdom, as it is, but they would do a much greater work if the church would give them a better support and a better chance. They must ask no pardon for giving prime consideration to these vital religious concerns.

We want the church college to be less and less a denominational propaganda, and more and more the advocate of Christian ideals and the champion of the rights of the vitally religious element in all education. We want the church college to lay less and less stress on religiosity, cant, and "churchianity", and more and

more stress on the great Christian fundamentals. We want these church colleges to be the Moses and the David who shall lead the warring tribes of our modern Israel into one great Christian camp, united by the solidarity of a Christianity whose supreme appeal is the immortal words of its founder—"Ye shall know the truth, and the truth shall make you free." But we want them never to surrender on the incontrovertible principles that we cannot get ultimate and final truth if we leave out the moral and spiritual element in the culture of the men who seek for the truth. We want these colleges to be cautious not to take a querulous and antagonistic, much less vilifying, attitude toward state institutions. Our mission is to help and not to hinder; to supplement and not to supplant; to create a public opinion which will demand perfection; and to perfect ourselves that we may the more forcefully demand it.

We must consistently place the perfected education by the side of the education imperfect because of the lack of religious element, until the world realizes the lack and supplies it. We, therefore, want these church colleges to be well equipped and well endowed. They cannot do their great work if their libraries are composed only of antiquated books donated from a deceased minister's library; if their laboratories are absent or ridiculously defective, or if their teachers are narrow traditionalists, bigots, or weak and nerveless men who expect to be protected by ecclesiastical or religious sanctions from the searching tests of truth and efficiency which come to other men. Their equipment must be of the best. Their faculties must be composed of noble men of proved and accurate scholarship, reverent toward God, devoted to their fellow men, and incapable of an ethical twist for the sake of securing personal advantages.

The church must accept the responsibility for the support of these institutions, but we believe we have a right to ask for them free and liberal contributions from citizens generally. What we pay thus, we will not pay in taxes. Such support must be secured not by a tax collector who demands compulsory and unintelligent giving, but by those who must convince the giver of the merits of the case, if they get what they ask, and who will be held to account if they misrepresent.

We are in favor of taking money from any source we can get it, provided we do not know it to be the price of blood, and provided the gift does not carry with it any open or implied obligation to emasculate the real thing for which the church college stands. We are opposed to knowingly taking one dollar of mon-

ey from any source if that dollar carries with it now or remotely any influence or obligation which tends to secularize these church colleges or which tends to leave them morally or spiritually impotent. We need to strengthen their religious life, and we must not be afraid nor ashamed to frame the curriculum so that especial provision is made for the special emphasis is placed upon these moral and religious factors. But they must be supported. The man who works beneath his ideals soon degenerates. Great teachers will not and cannot get along with inferior equipment. The days of the omnibus professor are ended. Lifelong education, critical knowledge of a specific subject, power of original research, scientific accuracy, spiritual insight, personality and moral fiber, are the demands. Men who acquire these must forego many of the prizes of business and professional life, and they have a right to demand adequate compensation and retiring allowances. Such teachers have supreme opportunities for molding world civilizations.

We want to lift all wealth, all commerce, all religion, all government, and all power up into the realms where justice, truth, righteousness, beautiy, and love dwell with God.

Report of Committee on Religious Work in State Universities.

By the REV. RICHARD C. HUGHES, D. D.
Secretary for University Work of the Presbyterian Church, U. S. A.,
Madison, Wis.

To secure material for this report one person at each of the eighty seven state universities and colleges was asked to make a careful study. The men selected were in a position to reach both the university authorities and the local churches and they were supplied with carefully prepared blanks on which to make the report. At the time this report is written, returns have been received from 50 institutions. Some have replied that the information asked for could not be secured; others made no reply.

This survey is undertaken with two assumptions:

First: That religion is a necessary part of all education and that any swstem of education that makes no provision for religion is defective.

Second: That the separation of church and state places such limitations upon a state institution that it is unable to make the adequate provision for the religious needs of the students which is required, without the co-operation of the churches. The restrictions imposed by the laws and customs of the state vary greatly and some institutions take advantage of the restrictions and pay slight attention to religion, while others take advantage of favoring conditions and make provision for a limited amount of religious instruction, but it is understood that even under the most favorable conditions, the state may not do all that is required.

The three factors in the problem are: (a) The University. (b) The voluntary Student Associations. (c) The Churches. It must be taken for granted that no array of statistics can portray the spiritual forces at work, for, as there are powers of evil working in darkness, so there are influences for good that are unseen and unknown except in their effects and these effects are so far-reaching that they cannot be gathered up in a report, but there are facts and tendencies which can be discovered and which need to be known if there is to be a solution for what is acknowledged to be a most difficult problem, namely, the maintenance of state supported education without the sacrifice of religious ideals.

Providing for the religious needs of students should include public worship, instruction in the Bible and other religious subjects, counsel in personal religion and choice of vocation and training for and practice in Christian social service.

I. The University.

These state universities are fine examples of social service for the good of the community. It is a genuine religious motive which prompts this service even when it is not openly recognized by those rendering the service. The churches have inspired the public with the religious spirit until it has come to pass that cities, counties and states are maintaining institutions which were once left entirely to the churches, such as hospitals, charities of many sorts and schools from the kindergarten to the university. The great public school system is a monument to the power of religion and an evidence of the success of the churches. If in the administration the religious spirit becomes lost, this is due to some serious neglect which should be corrected: it is not due to the genius of the system itself. Whenever a public school or university has lost its interest in the churches and in definite religious instruction, it will usually be found that the churches are at fault in that they have ceased to inspire the institution with the religious spirit.

In some institutions there are courses offered in religious subjects. There are not many of these courses and the number of students taking them is very small when compared with the total number. The significant fact in this connection is that if some state universities have found a way by which the material of religion may be taught from the point of view of scholarship without prejudice for or against any church, there would seem to be no reason why the amount and value of this instruction should not be increased.

When the churches co-operate in providing instruction for religious values, they will make it easier for the state to provide curriculum courses in the Biblical languages and literature and in the history, psychology and philosophy of religion, for scholarship values.

In a few instances university credit is given for courses in religion provided by the churches on independent foundation. How far this type of work is to develop, is an open question of real interest. It has gone far enough to make clear two things, first, that the instruction should be given in an organized school or college which is definitely affiliated with the university so that the

work may have proper supervision and second, that the distinction between curriculum and religious values be kept clearly in mind: it is possible to teach the material of religion without teaching religion.

Examples of what may be done on independent foundations affiliated with the state universities, are Wesley College at the University of North Dakota, the Association of Religious Teachers in the University of Texas and the Christian Bible Chair at the University of Missouri.

In the provision for worship in the university chapel, there is a decline. As the number of buildings increases, as they are scattered over a larger and larger area of campus and as the number of students increases, it becomes more difficult to get a considerable number together for daily chapel. The faculty and student body in a large state university is complex in religious affiliation and this condition makes it difficult, in some cases practically impossible, to provide a service of worship acceptable to all. The fact that so many institutions maintain the chapel exercises is evident of the deep interest of some members of the faculty. In fifteen state universities there is no attempt to hold a chapel service. In many the chapel is used for announcements and occasional addresses and there is no Bible reading or prayer. At best the chapel service is brief and more or less formal and is not a substitute for the church service. The succession of leaders and speakers cannot grip the life and conscience of students as can a pastor who deals with their life problems week after week and who comes to know them intimately.

The Faculty: The number of the faculty who are members of and active workers in the local churches is an important factor in the problem. It is an accepted principle of university administration that ecclesiastical and political questions are not to be considered in making appointments and it is clearly improper for any church to exert influence, directly or indirectly, for an appointment to the faculty from its membership. The genius of these American institutions requires that they be kept free from all sectarian influence. In making this survey, no attempt was made to inquire into the personal life of the faculty members. Pastors of local churches were asked to report the number of the university staff who were, (a) members of the church or congregation, that is, those who were known to be interested in any way in the support of the church; (b) officials of the church and (c) those who were teachers of Bible or other religious classes.

The fear of sectarian prejudice is wholesome when it leads a man to a position where he becomes a great Christian rather than a small sectarian and the free atmosphere of the state university is favorable to the development of this much needed type of religious leader but it is important that the leaders do not march too far in advance of the army. Those who are interested in the advance of religion will naturally ally themselves with the organized forces and as the case now stands, these forces are the churches.

Accurate replies to the three questions were made by 47 universities. Without giving these replies in detail we get a sufficiently clear idea of the relation of the faculty members to the churches from the totals.

The total number of the administrative and teaching staff of the 48 institutions is 7545. Of these 4073 are either communicants or members of the congregations of the local churches, leaving 3472 who are not affiliated with the local churches. Some of these who are out of the churches are deeply interested in religion. Some of them feel they are in advance of the churches and that the churches are to be ignored in planning advance movements, some are indifferent while a few are hostile. Whatever uncertainty there may be as to the interpretation of these figures it is evident that the churches have not kept pace with the growth of the state universities and have lost much of their rightful leadership in education.

Of the above total number 726 are officials in local churches and 502 are teachers of church Bible classes.

Under normal conditions men and women employed to teach in colleges and universities ought to take an active interest in the organized religious life of the community in which they live. In a state institution where so many things conspire to exclude religion, it is more important that the instructor unite with some church where he will be free to exert a positive influence. Many of these instructors are specialists in narrow fields of learning and lack the training that would fit them to deal with the religious life of their students in any broad way but this is an added reason why they should ally themselves with a church where they will secure the training which will lift them out of the narrowness of their restricted field and fit them for real leadership among their students.

That so many in these faculties are detached and remote from the community churches, indicates an abnormal condition for which the several churches are largely responsible. In view of

the fact that these institutions are rapidly growing in size and influence and that the evidence in hand seems to indicate that the estrangement between the churches and the campus increases with the growth of the university, it is clear that definite steps must be taken to bring about a normal relation between the faculties and the churches if the universities are to properly serve the states which support them.

The Students: The chart gives the figures obtained by the last religious census taken of the students in the universities named. The accuracy of these figures varies. Where the university has taken this census for several years, the students have become accustomed to giving the information as a part of the social statistics required by the university. In such instances the figures are fairly accurate. In many instances the census is taken by volunteers and is not complete. In a few universities the undue fear of sectarian bias still prevents the taking of this census. This fear of religious questions is a weakness on the part of the universities. It has come down from a time when the sects were at war with each other and when scholarly men who desired peace withdrew from the contention. Some universities have not discovered that the war is over and it is the duty of the churches to proclaim the fact by uniting on a constructive program which will leave no place for contention.

The chart clearly indicates that the student body in a large university is too complex to be dealt with by any one organization or church. That the solution of this difficult problem must come through a new type of unselfish, active, daily co-operation of all the churches in interest in a given university. The churches responsible for this program are those having a considerable number of students in that university.

It is not possible to discover in all cases how many of those giving a church preference were communicants. This distinction was made in some cases. Of a total of 13,270 giving church preference there were 8,867 or 66 percent communicants.

The column marked "no information" includes students in summer and other short courses but also includes a large number in regular courses who either refuse or neglect to make the return. Where it has been possible to reach students personally, in this class, many are found who come from church homes and many who are communicants in their home churches but who for various reasons desire to be free from the church during their stay in the university.

This chart shows what churches have enough students in

each university to call for the employment of a pastor or pastors and indicates the churches who can easily co-operate in a union enterprise. The number of churches in interest in each institution is so small and so clearly defined that there is no danger either of unworthy competition or of forming an unwieldy organization of churches in co-operation.

II. Student Christian Associations.

The Student Christian Associations were the first to enter the field. In doing this they earned the praise of the churches. The fact that they have been unable to solve the problems without the direct approach of the churches to their own students, is due to conditions over which they have no control and does not subject them to criticism. The history of the movement is, in brief, somewhat as follows:

The several churches in America have, from the beginning, met their responsibility for Christian education by founding and maintaining colleges. Of the 569 colleges and universities reported by the United States Commissioner of Education, 359 are under church control and of the 145 reported as non-sectarian, the majority are definitely affiliated with some one denomination.

In these colleges the Student Associations were organized after the pattern of the young peoples' societies in the churches, on the plan of student initiative and student leadership of classes and other activities and are adapted to meet the needs of students where there is adult guidance for the Bible and other classes and activities. The president and faculty members are in the position of pastors to the student leaders. In the church college the student body is homogeneous as compared with that in the large state university and the total number of students is much smaller. Of the 359 colleges only thirteen report one thousand or more students and only two report two thousand or more.

Conditions in the large state university are entirely different. Here is a community of from one to six or seven thousand people with greatly varied interests and the number is steadily increasing. The complexity is not merely a matter of religious affiliation but grows out of many conditions. There are distinct sorority, fraternity and other social groups and social distinctions caused by the various schools and departments of instruction. For many purposes, the students fall into groups of varying size. For religious education and for all the activities finding expression in worship and in service, they must be dealt with in groups As to how many should comprise the ideal group, there

may be no agreement but when the purpose is understood to be the thorough training of each individual, there can be no question but that the number lies somewhere between two hundred and five hundred.

It is one thing to build up an institution that shall have in its membership the picked men from the entire body of students; it is a different and far more important enterprise to provide for the religious needs of the entire student body. The Associations in the large state universities are attempting the former and have increased the emphasis on the institution by bringing in the large Association building patterned after the buildings which have been so eminently successful in the cities where they are needed. In a university where there is provided for all students the gymnasium, library, reading rooms and restaurant, it seems unwise to call upon the churches to support such features. In at least some of the universities the energy and money required to maintain and develop the Association as an institution has interfered with its original purpose and it has become a competitor rather than a helper of the churches.

Where the student-led Bible classes are scattered through a large student body without competent adult guidance, they tend to become superficial and where this is the only religious instruction the student receives and it stands in contrast with the expert instruction given him in other subjects, it often fails to hold his respect.

It needs to be repeated that these Associations deserve praise for attempting the solution of a problem which the churches entirely neglected but it is now time for the churches to come together with a plan for meeting actual conditions. A central clearing house is needed for all the churches in interest in each university. The Student Associations, by reason of their history and organization should be best fitted to perform this function but to do this will require a reorganization on a democratic basis by which the accredited representatives of the churches will come into its management. The university pastor should be placed in the same relation to the work of the Association in the state university as the president maintains in the church college.

III. The Church.

The churches that enter this field must understand at the outset that any emphasis upon sectarianism, any attempt to use this enterprise to build up the church as an end in itself, will be a source of almost fatal weakness. The emphasis in religious

education must be here, as it ought to be everywhere, placed upon the individual and not on the institution. Whenever we become more interested in building up a church, an association or a college than in serving the community, we have gone a long way on the wrong road.

On the other hand, the demand that all unite in one church at the university and that all denominational lines be obliterated, in short, that there be accomplished at the university within the short period of the student's residence what all Christendom has failed to accomplish in centuries, cannot be said to meet the needs. Students are like other people and this demand cannot be met. Those who ask for a single big church which is to meet the needs of the entire institution, have had little actual experience either with churches or with students. If this plan ever gets a fair trial it will result in building another church which will meet the needs of a limited number.

This demand, however, grows out of a feeling that the state university offers a unique opportunity for emphasizing the great fundamental truths of religion and for developing a strong leadership. The liberal intellectual atmosphere of the university discourages the growth of narrow sectarianism and there is so much vague generalization regarding religion that very many look upon loyality to a church as evidence of narrowness. This sort of teaching sends men into the world unattached: it is a breadth of view that is narrowing in its results. It too often leaves the graduates with only a general interest in religion as a subject for discussion but without either motive or plan for Christian service.

The problem will not be solved until the local churches are developed as effective agencies for religious education and the students brought into these churches. This is a large task, larger than any church can accomplish without help, but with help it can be done. The universities are showing us the way. They are beginning to deal directly with every interest in the state except religion. Through their research laboritories, extention departments, experiment stations, the short courses for farmers, housekeepers and others, they are bringing the results of modern scholarship directly into the homes, the factories, the farms and all the industries of the state. They are vitalizing the state with the spirit, the method and the results of scholarship. It is the duty of the church to vitalize scholarship with the spirit of Christ. The university sends its experts out to all parts of the state to meet the people directly and then it brings the people, old and young, into the university. This is a new movement and has not yet

reached all the universities but it is sure to spread to all. The churches must follow the same plan, send their experts into the university and bring the members of the university into the churches.

The universities more than welcome the churches; they recognize the need and their own limitations. President Van Hise who has carefully studied the problem and has had unusual opportunity for watching the methods and results of the work by the churches, says that this work must be done by the churches if it is to be done and that it is better done than if the university was free to employ chaplains and direct the work itself. Religion is the business of the church as it can never be of the state.

New as the enterprise of the churches is, enough has been accomplished to prove conclusively that the work is a success and that what is needed now is a wise development of the plans already in use. This plan requires careful preparation on the part of the churches.

First: The local church at the university center, through which the church at large must operate, needs to maintain a religious life of high order. The message of its pulpit and the teaching of its classes must be clear, definite and sincere. This is true not because the student requires preaching and teaching of any peculiar type: on the contrary he is like other men and is quick to resent being preached at as though he were in a class by himself, but because as a transient in the community, busy with many things, he will not bother to listen to the message of the church unless it comes to him with the attractiveness of power that reaches his conscience and life. He has none of the pride in the church as an institution that often keeps the citizen member loyal to the church when it has ceased to minister either to his life or to that of the community. The pulpit must not compete with the class room. The preacher must lead the intellectual life and know what faculty and students are reading and thinking but he must know his science and philosophy so well that he can afford to forget them when he is preaching.

Second: The church must make readjustments that will cost its members the sacrifice of personal convenience and of money, if it is to take into its life and work a large number of students who are soon to scatter to the ends of the earth and to carry the inspiraiton of its spirit and message into enlightened social service. A very few of the students enter the ministry or go into foreign mission work. They are the lawyers, the physicians, the engineers, the business men, the leaders in every vocation.

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Third: There must be an employed staff of experts in addition to the preachers in charge of the churches. Our Protestant polity makes no provision for the ecclesiastical position of these men and no title has been discovered which properly describes their work. At present we call them university pastors but they are independent of the university, being employed by the churches to work in the university and their work is much more than is implied in the word "pastor." They are the accredited embassadors of the church at the court of the State. They are trained and experienced experts in Christian education dealing with the most difficult and delicate problems of life at the one period when this dealing can be most effective. The child learns by imitation, when he is old enough to enter college he is ready and able to lay aside his former habits of thought and life and to take on new ones that appeal to his reason. He is now an idealist, looking for fundamental principles by which to guide his life. No department of learning requires such skill and wisdom as is required to deal with the religious problems of the college student for religion here means the entire inner life of the man as he is making his own adjustment to his own personal problems, to society and to God.

Fourth: Representatives of the several churches must cooperate and supplement each other's work because only by this sort of unselfish helpfulness to each other can they convince the students that they are not propogandists working to build up some church or institution and because the material of religious education is so varied and rich that one man can handle only a part of it. In the selection of men, there should be consultation with the men already employed so that each one will be selected with the view of his supplying a missing part in the round of subjects already provided for. Appointments made in this way will result in an unofficial but very effective faculty of religious instruction.

The number of students uniting with the churches during their stay in the university and the number of candidates for the ministry and the missionary life, is not a fair test of the success of this work as it is not the custom for students to unite with the church while in college, and students looking to the ministry usually go to the church college. In addition to this the majority of state university students are in technical courses fitting for other callings than the ministry. Moreover the direct approach of the church to its own students is so new that in many quarters it is scarcely understood. To those who understand these

things, it is significant that in 41 state institutions last year 3,335 students united with the local churches and there are 458 candidates for the Christian ministry and missionary life.

Your committee recommends that the declaration of principles which have been worked out by the Christian Asociation at the University of Pennsylvania under the leadership of Mr. Thomas Evans in consultation with the committee, be adopted by the Council as given in the minutes.

State Universities—Students' Religious Census. January, 1914.

UNIVERSITY	Baptist	Congregational	Christian	Episcopalian	Friends	German Reformed	Hebrew	Lutheran	Methodist	Presbyterian	Roman Catholic	Unitarian	United Brethren	United Presbyterian	Others	No Preference	No Information	Total
Alabama Polytechic Institute	210	----	18	72	..		7	4	329	106	20	..			4	18	147	935
University of Alabama	300	8	12	61			33		282	255	30	7	.		25	83	..	1096
University of California	128	301	129	494	10	...	60	...	401	707	280	125	.		182	1837	2031	6885
University of Colorado	105	150	65	110	4			10	200	250	75				6	210	614	1799
Colorado State Agricultural College	58	19	30	39	2	...	1	10	187	135	31	7	5	7	21	194		746
Colorado School of Mines	7	11	2	34	.	.	1	2	21	25	16	1	..	1		79	67	267
Connecticut Agricultural College	21	70	2	32		....	15	8	20	3	23	2	.	..	17	6	34	274
Georgia School of Technology	123		9	87	..		18	8	199	110	17	....	.		..		231	794
University of Idaho	18	29	26	35	1	..	..	15	80	66	19	3	..		13	.	503	808
University of Illinois	202	208	205	146				139	771	604	165	56			634	584	1776	5490
Indiana University	168	16	437	51	53	15	5	59	742	304	87	7	54	30	66	338	782	3214
Purdue University	128	38	251	69	36	16	19	73	643	288	108	11	36	...	75	64	...	1849
Iowa State College of Agriculture and Mechanic Arts	150	275	125	75	10	...	...	35	700	400	50	....	25		....	200	545	2590
Iowa State Teachers College	156	226	129	38	13	23	2	26	942	311	278	4	34	41	291		69	2583
State University of Iowa	111	240	108	81	..			134	667	368	284	35	....	..	317	73	486	2904
University of Kansas	122	247	188	85	16	..		42	609	387	84	....		16	115	237	892	3040
State University of Kentucky	184	6	248	39		1	11	8	176	126	46	2	1		5	250	315	1348
University of Maine	181	308	9	52	7	4	6	1	186	6	104	28	..	..	115	108	75	1082
University of Michigan	550	650	75	540		.	.		1010	900	....					....	3849	7574
Michigan Agricultural College	232	281	11	139	9	21	18	51	489	192	128	22	6	7	.	....	108	1712
University of Minnesota	163	354	...	246		.		416	457	396	382		....		255	449	2251	5369
University of Mississippi	100		5	10	...	.	6		100	79	..			....			554	854
University of Missouri	471	50	629	118	2		30	29	668	464	96	16	....		76	404	381	3433
University of Nebraska	173	332	210	155	9		8	195	875	590	210	36	42	28	45	110	1069	4087
University of New Mexico	7	7	6	12	...	..	2	....	22	18	9		...		1	18	65	167
New Mexico College of Agriculture	16	1	1	91	1	..	3	1	48	52	65		1	.	2	50	40	372
Cornell University	359	361	31	657	20	.	160	103	670	871	397	54			104	888	2073	6748
North Dakota Agricultural College	19	78	6	41	.	...	....	161	147	133	93				36	412	143	1269
University of North Dakota	27	52	1	25	...	....	8	115	105	109	76	1	..		135	12	456	1122
Ohio University	6		28	3			....	8	130	65	15	...	3	4	2	125	549	935
Ohio State University	164	206	112	155	19		62	238	1187	655	219	14	90	36	110	215	1187	4669
Miami University	13	6	37	18	1	18	3	29	191	124	28	1	25	17	21	22	317	878
University of Oklahoma	93	2	70	13	....	....	4		215	123	10	2	....		8	87	468	1095

Oklahoma Agricultural and Mechanical College	150	----	276	13	-	---	----	15	250	--	50	---	25		175	75	972	2001
University of Oregon	---	---	---	----	---	---	---	---	---	---	---	---	---	---	---	---	---	---
Pennsylvania State College	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
University of Pennsylvania	93	11	20	116	29	143	49	242	385	482	104	7	27	29	51	169	86	2043
Clemson Agricultural College	180	78	30	431	27	80	310	189	377	447	390	13	7	--	58		2566	5183
South Dakota State College of Agriculture and Mechanic Arts	269	----	1	67	----	---	4	22	230	140	6		---	---	10	14	48	811
University of South Dakota	12	39	2	7	-	-	--	12	----	--	20	---	---	15	---		596	703
University of Texas	35	33		19	----		----	45	63	24	26	3	---	----		142	138	526
University of Vermont	618	20	303	234	---	--	49	71	939	499	118	4	1	--	24	186	222	3288
Virginia Polytechnic Institute	51	190	----	68	----	----	9	3	118	22	82	16	---	3	8	36	195	801
University of Virginia	88	1	17	93	----	3	5	13	149	112	20	1	2	-	4	7	----	515
University of Washington	122	7	30	273	----	2	15	4	177	151	29	3	7	----	7	13	60	900
University of Wisconsin	127	274	74	243	6	----	22	72	306	405	129	39	----	--	90	653	530	2970
University of Wyoming	370	1113	51	400	3	10	70	775	1070	970	530	130	--	--	59	---	419	5970
	15	12	----	40	----	----	----	8	40	40	17	1	----	---		----	30	324

The accuracy of these figures varies in different institutions. Church preference includes communicants and those who name the church as a preference.

The column marked "No Information" includes students in summer and other short courses as well as regular students who decline to give the information.

An Inter-Church Clearing House Within a University.

By MR. THOMAS ST. CLAIR EVANS.
General Secretary of the Christian Association of the University of Pennsylvania.

The University of Pennsylvania has easy access to the churches and religious societies of the entire city of Philadelphia. There are assembled in the university this year 6347 students and over 550 members of the faculty, more than half of whom have their homes in and about the city of Philadelphia. In the eight departments of the university there are forty nations represented, and over twenty-five religious denominations. The spirit of the institution is scientific, materialistic, and cosmopolitan. There is small chance of making any spiritual or religious impression upon such an institution except by the most united, systematic and persistent attack of the forces of religion and Christianity.

The provost is a most sincere, devoted, whole-hearted Christian—being a Moravian of the Zinzendorf type. The vice-provost, the trustees, the deans and many of the faculty members are either churchmen or favorably disposed towards religion and Christianity. The indifference of the mass of the faculty members and students can only be overcome by a dignified, enthusiastic, well-organized campaign on the part of the church and other Christians.

The provost often tells of how the entrance of the Y. M. C. A. about twenty years ago was the beginning of active Christian effort within the university, and how he himself was stirred to unselfish service by the example of the Christian Association "boys."

Howard Houston Hall, the student club house, was an indirect result of this early effort. Soon this initial work, under the auspices of the city Y. M. C. A. was given its independence, and became the Christian Association of the university, which has gradually come to be recognized as the Christian organization of that institution, having charge of the chapel services, conducting the Bible classes, maintaining the university settlement of Philadelphia and the extensive summer camps, and even planting a

medical school over in China,—having a total annual budget of over $35,000.

In recent years, after this organization had attained a certain degree of efficiency, its leaders, including the provost of the university, noticed that its isolation from the churches of Philadelphia was a weakness, and they began to co-operate with the local and national church leaders in an effort to care for the church members of the university, to secure the assistance of the churches, and to conserve the good results of the Association's work in the permanent organization of Christianity—the Church.

The first plan suggested was to use the Association as a temporary substitute for the Church by holding university communion services, as is done at Yale and Princeton, but this idea was soon abandoned for lack of response. The next effort was to make the Association the agent of the churches by a differentiation of functions, for example—services for worship, the sacraments, etc., were to be held in the churches and supported by the Association, while the so-called interdenominational activities, such as Bible study, social work, etc., were to be cared for by the Association with the support of the churches.

This appeared to be a good theory, but in practice there were constant misunderstandings on the question of what things were denominational, and what were interdenominational. I may state here that there was no personal friction, and the ministers especially, played fair, but all of us mutually decided that this half-way position on the part of the Association was difficult and ineffective.

The present attitude of the Association is that of complete capitulation to the church, if that were ever necessary—the Association is not merely the servant of the church, or its agent, but simply the church in action among students. Our feeling is that we are churchmen whom God has placed in the university to live our lives and do our work, and we want to count for the most. Our question to the church and church leaders, local and national, is—What do you want to have done in Pennsylvania, and how do you want to do it?

We all deplore the divided condition of the Christian Church, and we long for that oneness in Christ which is certain to come in the end, but our uncertainty as to how this union is to be effected leads some of us to deplore denominations, and others to rejoice in the rich variety of the form and expression of Christian truth. The tendency of those who deplore separate communions is toward reducing Christianity to a lowest common

denominator, and thereby often robbing the Gospel of its virility and power. This tendency often expresses itself in some more or less undenominational society with a creed of its own, or in certain types of the modern social service movement.

The tendency of those who take the opposite theory of "unity in variety" is towards a loyal emphasis on chosen divisions which brings out the special contribution of each several communion, for the ultimate purpose of casting all at His feet as the collected fruits of a loyal church, which places truth above mere form or expression.

The present movement of the Christian work at Pennsylvania is away from the undenominational position towards that of an inter-church clearing house association, which shall preserve to each Christian student the fullness of his particular Christian communion, but shall avoid the isolation and friction of independent denominational movements such as the church societies of the eastern universities and other extreme forms of the strictly denominational approach to students. The past tendency of the student Y. M. C. A. and Y. W. C. A. seems to have been either towards undenominationalism or towards a new and liberal denomination with a creed of its own.

The tendency of the church societies of the eastern universities is towards the preservation of a student's particular faith in a hot-house or glass case, for fear of contamination. The church student pastor movement has been slowly establishing itself, and has therefore appeared to be more denominational than it really is, for the pastors co-operate very closely in most of the state universities, but thus far it lacks the student initiative, the inter-collegiate fellowship, and the world-wide affiliations which will guarantee its breadth of appeal and fullest development in the future.

At Pennsylvania we have succeeded this far in a unified plan, viz., that the Episcopal Church has endowed the position of a special Episcopal representative on the staff of the Association; the Lutheran Church in both of its branches has officially elected a Co-operation Committee which supports a representative on the staff of the Association; the Presbyterian board of Education is partially supporting a well-trained man, who is student pastor and Bible study secretary, and the Methodist Bishop is providing the support of a Methodist member of the general staff of workers.

Several years ago the Board of Directors passed the following series of resolutions as a basis for the church work.

Resolved first: That the Christian Association of the University of Pennsylvania, with the approval of the Provost of the University, hereby reaffirms its loyalty to the Christian Church and its eagerness to promote the cause of Christianity.

Resolved second: That the Association hereby extends to the properly constituted representatives of every organized religious body the machinery of its organization for the purpose of furthering the efforts of such a body to reach its members and adherents within the student community of the University.

Resolved third: That the Association will elect to its Secretarial Staff any duly accredited worker representing such a religious body, jointly selected by it and the Association with the understanding that the salary received by him for work done in the University shall be paid through the treasury of the Association.

Resolved fourth: That the Association is willing to become personally responsible to any organized religious body for the work of the representative of such a body within the University, and to make reports concerning his service, and to make reports not only concerning his special service, but on all the work which the Association itself is doing in any way on behalf of the religious body in question.

Resolved fifth: That the Association is willing to report to any religious body concerning the work done on behalf of its students in case such body does not have, or does not desire to have Association Secretaries.

The principle behind these resolutions is not only that special church representatives are members of the staff of the Association at Pennsylvania, but the Association holds itself responsible to every church or religious organization for the care of its students and the propagation of its particular phase of the Gospel message, so that the Association is willing to place its facilities and equipment at the service of any church or church representative.

Another important step growing out of these resolutions was the receiving of church membership at face value by the Association, and thus making all evangelical church members ipso facto members of the Association, and having all these church members placed on the affiliated membership rolls of the local churches of their own communion in Philadelphia.

Your committee desires to submit to the Council the declaration of principles for the government of Christian work among students, as given in the minutes. These principles are based upon local experience at the University of Pennsylvania and have the endorsement of the Lutheran Co-operation Committee representing both branches of the Lutheran Church in Philadelphia, the Rt. Rev. Philip M. Rhinelander and Mr. George Wharton Pepper of the Episcopal Church, Dr. Joseph W. Cochran of the Presbyterian Board of Education, and Bishop Joseph S. Berry of the Methodist Episcopal Church.

These suggestions are presented with no feeling of finality but for discussion and propagation, that we may all work together to win to Christ and to His Church the students of our land. Action taken by this body at this particular time will serve as a uniting influence and will be of great service to the Commission recently appoined by the Student Y. M. C. A. and to other religious organizations which are studying the student religious problem.

Is there any greater task before the church today than the winning of all the students of the world to Christ, and the Christianizing of our great seats of learning until Truth,—be it scientific, philosophical or religious,—shall be one, being centered in Him who is "the way, the truth and the life?"

Report of the Committee on Academic Efficiency.

By the REV. F. G. GOTWALD, D. D.
Secretary of the Board of Education of the Evangelical Lutheran Church (General Synod), York, Pennsylvania.

In discussing efficiency, academic or any other kind, it seems to the writer that a fair standard of judgment is the quality of the output of the process, the efficiency of which is under examination.

At the outset, we would place more emphasis on the primitive, essential, fundamental factors in an ideal preparation of our youth for truly successful, effective lives. James Abram Garfield, the intervening and supporting log, President Mark Hopkins—these were the three essential factors in that classic illustration of an ideal college relationship. First, was the youth himself, his powers of body, mind and soul pure, strong, concentrated, receptive. His course at Williams did not distract his mind from the main purpose; did not dissipate the energies and powers of his superb physique by social and community activities; did not send him forth with a nebulous religious faith and devotion.

The first business of all our efficiency studies and efforts is to see to it that the youth does **not depreciate** in any of the hopeful qualities, endowed with which he enters the college campus and takes his seat upon that historic log.

The log stands for the physical and administrative, the board of control, the faculty, the boarding department, the literary societies, the dormitory system, the physical equipment, the managerial organization. Too often the board of trustees is ineffective and wooden, the faculty arbitrary or indifferent, the library inadequate, the laboratory and class-room equipment defective and unworthy of the earnest, honest youth who seeks here facilities for his home, his library, his work-shop or his seat of learning for these same four happy, critical years.

Then there is the factor symbolized by Mark Hopkins—a giant in our educational history; a commanding personality, a profound, vigorous thinker and prodigious worker as teacher and writer. After all, the teacher is the key to the whole problem of efficiency or inefficiency in our church schools. Here we frequently cripple his efficiency, if he is president, by multitudinous tasks

more suitable for the head of a department store. If he is a professor, we often hamper his effectiveness by burdening him with the work of four men in the class-room, and thus stifle his own scholastic development and productivity.

Mark Hopkins was not only a great president of a college, but he was also a great churchman, President of the American Board of Commissioners for Foreign Missions for a generation. In this he reminds us of the necessity of the religious element being strong in the great teacher. His philosophy of life was dominated by the Gospel and this was his inspiration as a teacher and friend of the youth who sat by him on the log.

But even Mark Hopkins did not always make such a religious impress as in the case of young Garfield. Not long ago, the writer saw on the wall of the library of one of the most brilliant men who ever sat in and presided over our national Senate a Williams diploma signed by Mark Hopkins. But this alumnus and pupil was the man who declared in the Senate that the Sermon on the Mount was an iridescent dream and that the Decalogue had no place in American politics, or words to that effect. So even Mark Hopkins was not always efficient, as judged by this religious by-product of one of his brainiest pupils.

Stimulated by past actions of this Council, and other urgent educational forces now abroad, our church institutions have been making heroic, and gratifying successful efforts to improve all phases of their efficiency. Standards of minimum requirements have been adopted and enforced, as rapidly as possible, by our denominational college authorities, (notably the Methodist and Presbyterian Churches, North), which have accomplished marked improvements in such matters as number of faculty, college curriculum, entrace requirements, endowment, library, labratory equipment, and particularly, character as well as scholastic qualifications in the teachers. We believe that these standards will be increasingly adopted and their terms steadily advanced. Judged by their products the church schools have been comparatively efficient in the past. We believe that they will assiduously struggle, in spite of almost desperate difficulties, to maintain that relative as well as actual efficiency in the domain of American educational life.

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